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Action

VOICE OF EVANGELICAL CHRISTIANITY IN AMERICA

JULY 1, 1956

Our fathers' God, to Thee, Author of liberty.
To Thee we sing:
Long may our land be bright
With Freedom's holy light;
Protect us by thy might,
Great God, our King.

OFFICIAL NAE ORGAN

Readers Say—

A Great Idea

To the Editor:

The following bit of information may be of interest to your readers. I hope that evangelicals with Christian moral convictions in other cities will take the cue and provide for their High School graduates some dance-less, drinkless, yet really significant event for their graduation. I believe such an event will become an annual affair in Louisville.

The Long Run Association of Baptists sponsored a banquet and variety program at the Seelbach Hotel in honor of their graduating seniors last May. Some 300 young people turned up, in formal dress, for the occasion.

It happened this way: Mrs. Bettye Ann McSwain is a Sunday school teacher, and wife of the pastor of Southside Baptist Church. Some of her pupils were discussing the coming rash of senior proms and the attendant dances. While their Christian convictions vetoed dancing, still the girls wanted a social affair at which they could dress up in formals too.

Mrs. McSwain "tossed the ball" to her pastor husband and he in turn presented it to the pastors' conference of Long Run Association. The conference appointed Rev. A. W. Walker and Rev. Elvin L. Clark to work with Mr. McSwain on the project.

As a result the seniors received a formal banquet with magicians, chorus from Manual High school, quartet, organist, monologues and a "take off" on grand opera. The menu was printed in Italian and the seniors ate Italian spaghetti called *Spaghetti italiane con salsa di carne*. Mr. Fred Smith, business broker and management consultant, prominent Christian layman from Cincinnati, was the guest speaker. It was a great occasion.

ELVIN L. CLARK

Louisville, Ky.

United Action Needed

To the Editor:

Some advertising literature reached me the other day from the Freethought Press Association in New York concerning a book which I shall not name. I quote here just a few excerpts from its advertising literature:

"We know the Bible has been proven wrong in all of its other claims to authority." "Here you will discover, perhaps for the first time, who was the real father of Jesus. A noted and eminent New York minister, after reading the text of the biblical story of Mary, Joseph and Jesus was constrained to admit its obscenity." "Canada has prohibited the importation of the book on the ground that it is in violation of the obscenity statute. However, such charges should first be levelled against the Bible itself."

Thank God for the stand which Canada has taken. We know our nation is loaded with filthy literature, but this is, in my experience, a new low in obscenity when they seek to paint God's Word as a "filthy book." The advertisement gives three of the "17 full-page illustrations greatly reduced in size" which are more vulgar and obscene than the written matter.

Just how long are we as evangelicals going to sit back complacently and permit this sort of blasphemy (only that term isn't strong enough) to flood our land! Or am I to think that our nation has become so depraved, immoral and decadent that nothing can be done? I believe this is a matter which demands our "united evangelical *action!*"

A. CHESTER GUSHEE

North Sedgwick, Me.

"Utterly Shocking"

To the Editor:

The letter apearing on page 2 of your May 15 issue by correspondent Olav Eikland of Brooklyn, New York, is utterly shocking to me as a servant of Jesus Christ.

Entirely apart from any success in evangelism by Dr. Billy Graham, for this admirer of his to compare him with John the Baptist and then to place Graham, number 1 and John the Baptist number 2, is shameful.

The letter is too lengthy and too filled with ridiculous statements to comment upon fully. I can agree with him, however, when he says, "Billy cannot settle down in any camp and say, 'I am a fundamentalist.' " That is precisely why some of us cannot endorse Graham. His continued association with modernists leaves an unanswered question in some of our minds. His compromising associations nullify the good qualities of his ministry. I cannot accept a man who one day is with the Lord's people and on the next found enjoying the fellowship of those who attack and deny the cardinal doctrines of this historic Christian faith.

What a blessed testimony Graham *could* present if he were to take an uncompromising, separated stand for the Son of God!

WILLIAM A. ROBBINS

Merchantville, N. J.

Preaching the Gospel

To the Editor:

Someone happened to give me *Action* magazine for May 15 and I was very much interested in the letter you published by Olav Eikland, concerning Billy Graham and New York. It is amusing to me now, after forty years of fighting this battle, to find the conservatives agreeing that the job of a successful evangelist is to work with all denominations. How bitterly I have been accused of being a modernist because liberals cooperated with our work and we were okayed by the National Council of Churches. Never once in that forty years did I have any man try to soft-pedal my Gospel. It does me good now to see this change of attitude on the part of some aggressive evangelicals. It is the job of the true evangelist to preach wherever there is an open door and he feels God calls him. I would preach in St. Peter's in Rome if they would give me a free hand and an open Bible.

May I wish for you and all real evangelicals the best of success as you endeavor to uphold a sound Gospel faith in a spirit of love and Christian brotherhood.

CHARLES FORBES TAYLOR

St. Louis, Mo.

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Action

United Evangelical Action

An Interdenominational Journal of News and Opinion with a Program for United Action

JAMES DE FOREST MURCH
Editor

VERDA BLOOMHUFF
Office Editor

NAE STATEMENT OF FAITH

1. **We believe the Bible to be the inspired, the only infallible, authoritative word of God.**
2. **We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.**
3. **We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.**
4. **We believe that for the salvation of lost and sinful man regeneration by the Holy Spirit is absolutely essential.**
5. **We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.**
6. **We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.**
7. **We believe in the spiritual unity of believers in our Lord Jesus Christ.**

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An Independence Day Sermon --

America's Hour Has Struck!

PAUL S. REES

Pastor, First Covenant Church of Minneapolis, Minnesota

Lord, thou hast been favorable unto thy people . . . Wilt thou not revive us again, that thy people may rejoice in thee?—Psalm 85:1, 6.

ABOUT a century and three quarters ago last spring, in an armed clash at Concord, Massachusetts, America's war of independence began. Emerson has enshrined it in his "Concord Hymn":

By the rude bridge that arched the flood,
Their flag to April's breeze unfurled,
Here once the embattled farmers stood,
And fired the shot heard around the world.

Those "farmers" were the sons of the *Mayflower* pilgrims who, in search of freedom on these shores, had drawn up "The Mayflower Compact," beginning with the solemn words, "In the name of God, Amen."

It was not, however, until the year following the Battle of Concord that the patriots got around to the formal Declaration of Independence. After that, more than a decade was to elapse before the Constitution was adopted. It was in the midst of one of the long and sometimes acrimonious debates on the form of the Constitution that Benjamin Franklin, in his 82nd year, arose and said: "I have lived, sir, a long time; and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And, if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the sacred writings that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this, and I also believe that, without His concurring aid, we shall succeed in this political building no better than the builders of Babel."

"The First Patriots"

There, you see, in the last quarter of the 18th century, America's hour had struck. It was not easy for the first patriots to find their way. They were not all saints. They were not all democrats—with a small "d." But the important thing is that the counsels which prevailed were the counsels of men who had a profound and unshakable faith in the reality and sovereignty of God, out of which grew an equally strong faith in the inalienable rights and duties of men as the creatures of God.

Today, a century and three-quarters later, having endured one crisis after another, America has come to another crucial hour. Her political and military power is great, but what about the greatness of her soul? Leadership is in her hands, but what about her spiritual fitness to carry this terrific responsibility of leadership? She has a stockpile of atomic bombs under her control, but what about her moral capacity to control herself? She is proud of herself, but what about God's estimate of her? These are the most sobering questions I can think of as we come to another national Independence Day.

I should like now to set these questions against the background of this 85th Psalm. The Psalmist of 3000 years ago was a patriot, too. The Hebrew people, he was convinced, had not come upon the world scene by accident. They were a people who had been raised up by God for a mission among the nations. At the same time the psalmist was aware that even the nation of God's choice and favor could miss its way. It could—and it did—become selfish and corrupt, arrogant and immoral. At such times it needed to repent and return in humility to the way of righteousness. Such penitent return to God would find God waiting with His mercy and forgiveness. These are the thoughts that dominate this psalm, and to a closer inspection of them I invite you.

I

Observe, to start with, that we have *an acknowledgment that looks back into history*: "Lord, thou hast been favorable unto thy land." The text of this sacred poem does not make it clear what events or set of events the singer has in mind. With good reason, many Bible students believe that the writer refers to a period, such as that under Zerubbabel or Ezra, when the people had been restored in part from their captivity in Babylon, but only in part. The restoration was incomplete. The people were not "following through" as they should. The temple had been rebuilt, but the walls of the city were still in ruins. The mercy of God had been great, yet still greater measures of His favor were in store for the people if only they would keep step with God's purposes.

"The Hand of God"

"Lord, thou hast been favorable unto thy land." Apply this historical insight to the United States of America, if you please. Actually, it is a spiritual insight. It recognizes the hand of God in the affairs of nations, including our own.

As a Christian citizen I am inexpressibly thankful that the American dream was conceived in the heart and born in the brain of men who were not ashamed of their Christian faith. Listen to this, for example:

"We whose names are underwritten have undertaken for the glory of God to establish in Virginia the first colony for the advancement of the Christian faith." That was nearly 350 years ago.

Or this from the New England Federation Compact of 1630: "We all have come into these parts of America with one and the same end, namely, to advance the kingdom of the Lord Jesus Christ."

Today it has become fashionable to "smear" and "debunk" these pious pioneers of America. I protest against it. True, those early settlers and leaders made their blunders and displayed their selfish streaks. True, they did not always live up to their religious pro-

fessions. True, some of them had blind spots in their outlook. Nevertheless, they carried in their stout hearts a high reverence for God and a bold faith in human freedom and human rights. To this the God of nations was not indifferent. He took notice of it. He honored it.

I see George Washington occupying the family pew in the church which he loved or kneeling in prayer amid the snows of Valley Forge, and I think I see one of the chief reasons why God has been "favorable" to our nation.

I see President James Madison sitting, as a young man, at the feet of the Reverend John Witherspoon, a Presbyterian clergyman and a professor in Princeton University, soaking up the great concepts of the sovereignty of God, the freedom of the individual, and the excellence of representative government, and then going out to become one of the framers of the Constitution as well as one of our first Chief Executives; and again I think I see a reason why God has been "favorable" to our nation.

"Liberty is Right"

I see Abraham Lincoln rising from his knees, his eyes red with tearful seriousness, declaring, "I know that liberty is right because Christ teaches it and Christ is God, and if there is a place for me to be offered I am ready now;" and once again I think I see a reason why God has been indeed "favorable" to our land.

Give whatever explanation of it you may, we have somehow grown from a little handful of ragged colonials to a nation of fabulous industry, fabulous wealth, and fabulous opportunity.

As one American, I am humbled before God. I want to pause, in observance of our nation's birth, and make the same acknowledgment the psalmist made long ago: "Lord, thou hast been favorable unto thy land."

II

Observe, furthermore, how the psalmist, after making an acknowledgment that looks back into history, makes *an appeal that looks around on reality*. It begins with verse 4: "Turn us, O God of our salvation, and cause thine anger toward us to cease." To this is added, in verse 6, the cry: "Wilt thou not revive us again, that thy people may rejoice in thee?"

"The Soul of America"

Look now, if you will, at the *soul* of America, and see if you can honestly say that all is well. For remember that a nation can lose its soul; and when it does, what profit is there in its factories or its armies? The hour has struck, therefore, for America to examine its soul.

In spite of the sporadic revivals that have been highly publicized, in spite of the denominational statistics that indicate increases in church membership, in spite of the vogue of religious news in the press and religious book titles by authors and publishers, more people are out of touch with God than ever. Nor am I alone in this feeling. The head of one of our great national mission boards said recently: *"More people numerically (not percentagewise) are without God in America now than ever before in our history."*

By those who have made a study of the situation it is estimated that some 27,000,000 youths in our population are receiving no regular religious instruction whatever—growing up as moral morons and spiritual illiterates.

A prominent Christian leader, speaking at the nation's capitol earlier this year, gave the following summary: "It has been estimated that 40 per cent of our grammar school children have no connection with any religious organization; that 80 per cent of our high school students have no definite affiliation with organized religion; that 90 per cent of our university students 'slept in' last Sunday morning." There from every sound Christian viewpoint, is progress in reverse!

"Spiritual Undernourishment"

For years the United States has been suffering from this spiritual undernourishment—notably since World War I. We have a high calory count for our bodies and a low count for our souls. What has happened? Just what happens when the bodies of men grow weak from malnutrition: they fall victims to all manner of diseases.

Look at our crime problem—right now the worst in all our history. According to the FBI there is a rape every 52 minutes.

Gambling, which is not so much an expression of the sporting instinct as it is a sympton of recklessness, desperation, and boredom, is at an all-time high. The estimates run as high as $10,000,000,000 a year which the betting public flings away in gambling of all kinds, with $4,000,000,000 wasted on such a complete racket as the "numbers" game.

Drinking has now reached the place where some of our social observers are speaking of ours as an "alcohol culture." We have no really effective capacity for indignation over the degradations and disintegrations which are going on in such a culture.

"A Relaxed Age"

On the business front, too, we are critically in need of moral renewal and spiritual overhauling. An expert in industrial counselling was called in to diagnose the troubles of a big factory that was failing. After the investigation he called both sides together, management and labor, and said: "This factory needs conversion immediately. Thinking that the expert was referring to equipment that was not up-to-date, the president said with some disappointment, "But we are in the process of converting our machinery." The expert replied, "I am not talking about the conversion of machines. I am talking about the conversion of men. From the chairman of the board of directors to the last man that works at the lathe you are rotten with selfishness. Unless you convert the hearts of this firm from selfishness to unselfishness, you will suffer nothing but disaster."

It is precisely at that point that the Christian Church has a word for the hour. The Christian Gospel has the answer. It may not know how to build machines or draft blueprints for a new economy, but it knows that in the power of God's love and grace in Jesus Christ lies the secret of changed men, without which there will be no radical improvements in our economic life.

For these and other reasons I am convinced that America's hour has struck: it is revival or revolution. Sixty million Americans need to be set to praying, with downright sincerity, "Lord, wilt thou not revive us again, that thy people may rejoice in thee?"

III

That leads to the third thing I should like to say about this 85th Psalm. In addition to an acknowledgment that looks back into history and an appeal that looks around on reality, we discover that it contains *an affirmation that looks up with humility and sensitivity*. It is simply stated in verse 8: "I will hear what the Lord will speak."

"Listening Hearts"

Don't let those words slip off the end of your tongue too lightly. That is a tremendous thing for any man or any nation to say. "I will hear what the Lord will speak." It means: "I will be open to God. I will get

(Continued on page 16)

Shall the NCC Control Religious Broadcasting?

GLENWOOD BLACKMORE

EVANGELICALS again face the possibility that their right to buy radio and television time for the broadcasting of the Gospel may be taken away from them.

The Broadcasting and Film Commission of the National Council of Churches formally condemned the practice in a Policy Statement drafted February 2 and adopted March 6. One section of the Commission's rather lengthy resolution reads as follows:

The Broadcasting and Film Commission advises against the sale or purchase of time for religious broadcasts. It holds this practice to be inconsistent with its own basis of operation and, by implication, with the position of the broadcasting industry as expressed in the Television Code. The Commission, therefore, calls upon its constituent communions, councils of churches and councils of church women to exercise their influence in support of this position by discouraging the practice.

The Commission also called upon stations and networks in their allotment of time to Protestant broadcasting, "to give due consideration to the strength and representative character of the councils of churches, local and national."

This pronouncement, by way of interpretation, means that the National Council of Churches has renewed its long-time effort to control Protestant religious broadcasting in America and to eliminate evangelical, biblical Gospel preaching from the airwaves. They intend to accomplish their purpose by persuading the industry, through strong national, regional and local pressure groups, that the NCC is the only official representative of American Protestantism and has the right to allocate or deny broadcasting time to all Protestant churches and organizations.

This recalls the dark and trying days when the National Association of Evangelicals and the National Religious Broadcasters, Inc., fought this same battle through to victory for the more than 21,000,000 Protestants who have no connection with the National Council of Churches. There would probably not be a single evangelical, biblical broadcast of the Gospel on the air in America today if the NRB had not won that battle.

One of the chief reasons why evangelical Protestants saw the need for such an organization as the NAE was the fact that The Federal Council of Churches had about convinced the radio industry that every broadcaster of religion outside the Council was a "religious racketeer" or some undesirable ecclesiastical "maverick."

The great networks were advised that only such programs as were approved by the Council were acceptable to Protestantism. This offered a simple solution to some of the real difficulties confronting the networks. The National Broadcasting Company, for example, allocated three blocks of time to the Roman Catholics, Protestants and Jews. The Protestant time was almost completely preempted by the Federal Council. Since the spokesmen of the Council were, to a great degree, men who denied the inerrancy and inspiration of the Holy Scriptures as well as the cardinal doctrine of salvation by grace through faith in Christ, FCCC domination meant that almost all conservative Protestantism received no representation of any kind on this great network. The Mutual Broadcasting Company sold some time to religious broadcasters, but pressures continued until it was finally announced in 1943 that Mutual would follow the lead of its competing networks, sell no time for religious broadcasting, and turn Protestant broadcasting over to the Council on a "sustaining" basis.

The Federal Council of Churches had early recognized the importance of this means of disseminating religion. At a conference in Atlantic City, March 19 and 20, 1929, Dr. Charles S. MacFarland, then FCC secretary, made this widely publicized statement: "Our ultimate plan will probably be for the local federations to present national programs provided on Sunday by the Federal Council, whereby all will have their choice of hearing . . . a few selected preachers who have received the full endorsement of the Federal Council." Dr. MacFarland continued, "The Federal Council is now surveying the entire field throughout the country and is signing up all available stations to carry its programs." Mr. Frank R. Goodman, later head of the FCC's Department of National Religious Radio, made this survey and signed up fifty or more stations "with ironclad contracts obliging them to use the Federal Council religious program and none other."

At the Atlantic City conference a reporter asked, "Did you mean, Dr. MacFarland, that it is the expectation of the Federal Council to control all religious broadcasting, making it impossible for denominational conventions to get on the air and for pastors to broadcast sermons without Federal Council sanction?" Dr. MacFarland replied, "Precisely. The Council feels this to be a wise policy." Thus was laid down the policy which in principle at least continually dogged the efforts of evangelicals to get their fair share of radio time.

In a land of boasted freedom of speech and freedom of religion it was difficult for the Federal Council to achieve its purpose openly by contractural relations. A much more subtle approach became necessary. It opposed the *sale* of broadcasting time to any religious organization. It favored *free,* or *sustaining,* religious programs which might be controlled, according to Dr. MacFarland's "ultimate plan," through "local federations of churches."

With Mutual's action in 1943, it appeared that the Council had finally achieved its original purpose.

Then followed the battle. Evangelicals organized the National Religious Broadcasters, Inc., to protect their interests. The industry hardly knew what to think about the situation. The Council openly denied any desire to interfere with the rights of other Protestants, but it proceeded in subtle ways to achieve its ends through the Federal Communications Commission.

After numerous consultations with the networks the National Religious Broadcasters adopted an acceptable code of ethics and set up an approved list of evangelical Protestant broadcast-

ers. Hiring the best legal counsel in the radio field NRB pressed its claims vigorously and won its case in Washington, New York and in other key government and industry centers.

Since that day there have been most cordial relations with the radio and television industry. Wherever evangelicals have made reasonable requests for sustaining time both network and local station managers have been most considerate. Evangelical churches and organizations related to the NRB now spend around $10,000,000 a year in broadcasting the Gospel. Other evangelical groups operating independently buy large blocks of time. Their programs have the largest listening audiences for religious broadcasting in America. Without these broadcasts, sound Gospel messages would be few and far between on the airwaves.

The National Council of Churches (successor to the Federal Council) has been very restive under this situation. When it decided to renew the old war it first made cordial approaches to certain outstanding evangelicals, offering them sustaining time so it could not be said that the Council's strategy was in any way directed against sound Gospel preaching. Then their new manifesto of March 6 was issued.

Immediately the National Religious Broadcasters countered with the following official statement issued by its annual convention at Cleveland, Ohio, April 12:

The National Religious Broadcasters in Annual Session at Cleveland, Ohio approved and adopted unanimously this statement for the entire Television and Radio Industry; the Press of the USA and all religious bodies.

We cannot agree with the recent declaration of the Broadcasting and Film Commission of the National Council of Churches relative to its recommendation of the elimination of paid time for religious broadcasting and telecasting because:

1. The National Council of Churches of Christ does not speak for all the Christians of America. For instance, factually, there are more than twenty million members of various Protestant churches who are not affiliated with NCC.

2. We commend the National Broadcasting Company for changing its past policy and practice by accepting Evangelist Billy Graham for a paid religious broadcast over their network. The request of NCC would deny Billy Graham this privilege.

3. We also commend the American Broadcasting Company, the Mutual network and every owner and operator of Radio and TV stations who have been willing to offer their facilities by providing commercial time for the broadcasting and telecasting of the glorious Gospel of Good News, with good will to all mankind.

4. Our code of ethics (adopted at the time of our incorporation in April of 1945) sustains that we definitely approve of "maintaining high standards with respect to content, method, of presentation, speakers' qualifications, and ethical practices to the end that such programs may be constantly developed and improved and that their public interest and usefulness may be enhanced. The content, production, and presentation of such programs, including both music and continuity, shall be consistent with the program standards of the station or network over which they are broadcast, and with the requirements of all federal and state laws and of all regulations of the Federal Communications Commission. Persons engaging in the broadcasting of such programs shall, by prompt appearance, scrupulous conformity with the limitations imposed by physical, technical, and economic characteristics of radio, Christian courtesy, and otherwise co-operate with the station or network management."

5. The National Association of Evangelicals, which is composed of forty different denominations, ten conferences of denominations, and more than one thousand independent churches, concurs in this official statement of the National Religious Broadcasters, Inc.

Following the release of this statement to the press, the industry and evangelical church leaders, came many strong endorsements of the NAE and the NRB position. The National Broadcasting Company, which had hitherto opposed the sale of network time to religion, changed its policy and signed contracts with Billy Graham's "Hour of Decision" and "The Lutheran Hour."

Any thinking person will readily agree with the principles which actuate evangelicals in their stand for the right to purchase time for religious broadcasting. Briefly stated these principles are:

1. Freedom of speech and religion, guaranteed under the Constitution of the USA, involves the right to proclaim one's faith through all avenues of public communication. No important and respectable religious group should be barred from the unhampered utilization of any important media.

2. It is only fair that respectable churches and religious organizations should have the same privileges of purchasing radio time as secular institutions. If time can be bought to promote the sale, for example, of tobacco and alcoholic beverages, while this same medium is closed to the Gospel of Jesus Christ which can strengthen the moral and spiritual foundations of the nation, such restraints and restrictions are a travesty on justice.

3. The purchase of time for the broadcasting of religion increases the amount of time given religion and therefore makes it possible to more fully and adequately promote the cause of religious programming.

4. When a church buys time for its religious message it has more direct control of religious content of its program and is enabled to speak out more clearly and forthrightly its distinctive message.

5. The purchase of time helps secure more advantageous time for broadcasting religion. Many radio and television station managers think of Sunday morning as the logical time for religious broadcasts. Many of these interfere with morning church services. Broadcasters may prefer afternoon or evening time. The only way they can get the time they want is to pay for it.

6. The principle of purchase of time for broadcasting religion holds not only in the USA, but in foreign lands as well. In many European countries stations are state owned and sustaining religious broadcasting is controlled by state churches. The purchase of radio time on a commercial basis gives the only opportunity for getting the evangelical, biblical Gospel message on the air.

7. Supremely important in the USA is the matter of historical record that the National Council of Churches consistently favors religious broadcasters who publicly deny the fundamental truths of the Christian faith, such as the divine inspiration and inerrancy of the Holy Scriptures, the virgin birth and deity of our Lord Jesus Christ, His suffering and death for the sins of mankind, His resurrection from the dead and His second coming in power and glory. Evangelicals cannot in any sense feel that these men represent them. On the contrary they feel that such men are promoting a denial of the "faith once for all delivered to the saints" and that there is laid upon evangelicals the duty and responsibility of countering such apostasy with a positive declaration of Bible truth.

It is from such pure and reasonable motives as these that the National Religious Broadcasters find themselves unalterably opposed to the official views of the Broadcasting and Film Commission of the National Council of Churches. The NRB is, therefore, moving constructively to safeguard the rights and privileges of its members and of all evangelicals.

The NRB proposes to set up an office in Washington, D.C., with a full-time secretary to promote by every proper means the preservation, improvement and extension of evangelical biblical broadcasting. This the NRB will seek to do under God, in all good Christian spirit and in cooperation with the United States government, the radio industry and the religious leaders of the nation.

Action

EDITORIAL

JAMES DeFOREST MURCH, Editor

Editorial Offices: United Evangelical Action, 111 East Fourth Street, Cincinnati 2, Ohio, U.S.A.

What Makes America?

On July 4 Americans again celebrate the anniversary of the Declaration of Independence and proudly boast of the superior qualities of the American Way of Life. Our Christian citizens thank God for His bountiful blessings to the "land of the free and the home of the brave." We have much to be proud of and much to thank God for. It is wonderful to be alive in America!

We need also to soberly consider our problems. Our freedoms are threatened by a new trend toward centralization in government. Our morality is slowly but surely being undermined by dangerous philosophies.

So-called "scholarly developments" in American Constitutional law ridicule what are termed "the pious absolutes" of the Declaration of Independence and pay cheap lip service to our Constitution. Decisions of the Supreme Court are encroaching upon the authority and rights of the States and of the Congress. It is only a step beyond this to the rights of the individual man. Already there are grave concessions to the social, economic and political theories of Karl Marx.

What are the ultimate ends we desire from government? The Declaration says they are the preservation of those gifts of God: Life, Liberty and the Pursuit of Happiness. Yet our "scholars" seem to be willing to barter them for a mess of materialistic pottage.

During recent years there has been more and more of a tendency to spell out the American Way of Life in exhaustive statistical balance sheets of material assets and liabilities. We exalt Private Enterprise. We bow down to Big Business. We fear Union Labor. We worship the Almighty Dollar. We are told that the American system should be preserved because "we have more bathtubs per square inch than Russia has per square mile, more private telephones and automobiles than all the rest of the world put together, and the highest standard of living ever attained by any civilization at any time in history."

This is not America. Long before we had bathtubs, or telephones, or automobiles we had life, liberty and the pursuit of happiness. These priceless treasures do not depend upon bathtubs, or telephones, or automobiles. As our fathers discovered in 1776, our liberties and blessings depend first of all on God and then upon sound biblical principles of Eternal Truth. The bathtubs, the telephones, the automobiles are the consequences of loyal and undying commitment to the basic causitive principles set forth in the Declaration and in the Constitution.

Now our very existence as a free nation is threatened by the ominous growth of Soviet Russia with its atheistic and Communistic philosophies of life. Too many of our "wise men" in government seem to think that the way to defend ourselves against this menace is to export bathtubs, telephones, automobiles and American dollars. In other words, to *buy* the friendship of the nations. There may be a place in diplomacy for a reasonable amount of such largess, but the Communist threat will only be liquidated by a demonstration of the superiority of American moral, social, economic and political *principles*.

Above all—the Priceless Heritage, the Key to Peace and Prosperity in America is commitment to Christ, the King of Kings and the Lord of Lords. Undergirding the Declaration of Independence and the Constitution is the Government of Heaven, the spirit of the Most High God in the lives of the people who make up America.

The ruins of Egypt, Nineveh and Tyre, Greece and Rome testify to the eternal fact that political materialism, social selfishness and humanistic philosophies are but the forerunners of doom and death.

This is the message that needs to be sounded forth in our evangelical churches throughout the nation on this anniversary occasion. It should be the message of the Voice of America as it reaches the ears of the hungry, depressed and oppressed in the Iron Curtain lands.

Potpourri

EGYPT AND THE SUDAN, newly-proclaimed Moslem republics, have notified Christian missionaries that the government will shortly take over all Christian missionary schools and that the Koran must be taught in the classrooms. Thus the noose closes still further on the future of Christian missions in the lands beyond . . . . . HARRY S. TRUMAN still believes that the USA should maintain full diplomatic relations with the Vatican. He so informed the pope when he and Mrs. Truman visited the "Vicar of Christ" in Rome some weeks ago. When Mr. Truman was President, Americans told him what they thought of such an un-American idea. Has he forgotten? . . . . . RELIGIOUS NEWSMEN meeting in Minneapolis early this year said they doubted that the USA is seeing a serious spiritual awakening. A poll showed only five out of thirty who gave an unqualified affirmative. . . . . WISCONSIN METHODISTS in annual conference assembled voted to substitute "America the Beautiful" for "The Star Spangled Banner" as our national anthem. They said, "We cannot bring about peace by singing of rockets and bombs." . . . . THE MIDDLE EAST, where Arabs and Jews are fighting their ancient battles, is becoming the powder keg that may explode into Armageddon. A recent book, *What Price Israel?* by a noted Jewish scholar, Alfred M. Lilienthal, reveals how the powerful pressure movement known as Zionism is forcing the issue. . . . . ECUMENICITY'S FOREMOST ADVOCATE in America, Dr. Charles Clayton Morrison, writing in *The Christian Evangelist* recently, said that "Protestantism is now ready to become One Church." He cites mergers within denominational families, acceptance of the NCC's program of community comity and quiesence in matters of Christian doctrine as proof of his thesis. Thus "The Coming Great Church" moves a step nearer realization in our time.

USIA Religious Policy

The United States Information Agency has issued a major policy statement which promises to be the subject of a good deal of discussion among religious leaders. The policy statement comes by way of a communication to overseas employees of the USIA, which was made public by officials of the agency.

The statement takes as its major premise the fact that religion is an important part of American life, and that "concrete facts about this [phase of American life] will help provide more complete understanding of this country among peoples abroad." In other words, the USIA adopts the policy that it must make reference to religion in order to make a fair representation of our total national life.

The Voice of America, a subsidiary of the USIA, devotes from seven to eight per cent of its broadcast time to subjects of a spiritual nature.

It is generally admitted, by both friends and foes of USIA policy that the agency has a tough job in attempting to reflect fairly the religious life of America as a whole. The difference of opinion comes in evaluating the effectiveness and objectivity of the net product of the various operations of the agency.

In order to get background on the many facets of religious life in America, Dr. Ronald Bridges, religious adviser to the USIA, has made it a point to make frequent informal contacts with key religious groups throughout the country. To date he has not met with representatives of the evangelical constituency, but has expressed his desire to do so to officials of NAE in Washington. Accordingly, arrangements for such informal conferences are now being made.

Many evangelicals have felt that there has been a wide disparity between the very low number of evangelical books placed in USIA libraries overseas and the place of evangelical thought in American life, especially at a time when evangelical thought is resurgent in all sections of the nation. One list of suggested books, recently released by USIA, contained almost no coverage of evangelical thought, most of the Protestant books representing the liberal and neo-orthodox schools of theological thought. Several evangelical leaders have been studying the situation with a view to making a request that this disparity be eliminated.

Another question has been raised on the manner of dealing with other religions throughout the world. On this subject the agency made the following statement to its overseas representatives: "The religious beliefs of people in other countries are to be respected and honored by Agency representatives without prejudice to their own religious beliefs. Nothing our representatives do or say should be critical of these beliefs, or give the appearance of seeking to divide or to proselytize." This statement could undoubtedly be applied in many ways. It could mean that no Protestant books are to be placed in the Madrid USIA library, for instance. It could mean that no broadcasts of messages containing basic Christian doctrine are to be tolerated in Voice programming to Moslem countries (a problem which got a thorough housecleaning several years ago, when the Voice was criticized sharply for broadcasting a series of sermons on Islam).

But the main problem, as seen by some observers, is that the general attitude toward matters of religious content plays into the hand of the spiritually lethal concept that any approach to deity is valid and sufficient as long as it is based on sincere motivation. This, of course, is a problem to which there is no simple answer, because it is linked directly to the basic philosophy on which USIA policy is based. As one portion of the policy statement put it: "As a general statement it can be said that the common ground of all religion is that man is subject to a higher law and that he must be guided by moral and ethical principles rooted deep in religious faith."

Reduced to its simplest form the problem is one of recognizing the plurality of religious concepts without implying that the main stream of truth runs through all such variations of religious thought. Although there may be no simple answer, it is not a problem which can be passed off lightly.

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Just No Law

One recent incident in Colombia shows the extent to which the Catholic Church can override any law it chooses in Colombia. A mob of people led by a Catholic priest, Padre Camilo Geraldo, broke into a Protestant chapel at La Galicia, stole a number of articles which had been stored there and then proceeded to threaten the lives of the evangelicals, so that as a result more than 300 believers were forced to leave the vicinity.

The chapel at La Galicia is under the work of the United Pentecostal Church with headquarters in St. Louis, Missouri. Representatives of the mission have asked the assistance of American consular officials in Colombia.

The articles which were stolen from the chapel reportedly sold at a public sale. Local officials had done nothing to restore public order or to protect the evangelical believers, let alone take action to restore their property.

The group which broke into the chapel reportedly celebrated mass on the spot, but left behind obscene writings and insults inscribed on the walls of the little chapel.

Colombian Church Closed

The largest Protestant Church in Colombia, the Church of the Foursquare Gospel in Barrancabermeja, was closed to all Colombians on May 25 by order of the Colombian government.

The church frequently had an attendance ranging from 1550 to 2000 and the regular Sunday School attendance was between 1000 and 1100, according to officials of the Foursquare church.

In spite of the circumstances, the Colombian evangelicals remain undaunted. One believer writes, "We also know that God is on the throne and that nothing will stop the Colombian believers from following the steps of the Master."

Barrancabermeja is located in the "mission territories" of Colombia where Protestants have been prohibited from making any public approaches in the matters of religion. Recently the Colombian government closed thirty other churches which were also located in the mission territories, but missionaries in Colombia have thought that it would be some time before the government would take action against the church at Barrancabermeja. The blow fell sooner than was anticipated.

Clergy Rates on Airlines

Latest reports indicate that the air clergy bills, which would make it possible for the airlines to grant reduced fares to clergymen, stand a good chance of passage by this session of Congress. The House bill, at last report, was to be put on the House consent calendar.

The clergy rate question was considered in House hearings at the same time as the air liquor bills. Dr. Clyde W. Taylor, Washington representative of NAE, submitted testimony on both issues.

With regard to the air clergy rates, Dr. Taylor said, "Increased numbers of national conventions and regional conferences of church leaders and executives have greatly expanded the travel budgets of our churches. We have been convinced that the several large domestic airlines would be willing to make special considerations for members of the clergy, if they were not restrained by law."

Banning Liquor in the Air

Prohibition of liquor—on the airlines, that is—may go to the House of Representatives for quick consideration, according to a spokesman for the House Interstate Commerce Committee. It was stated that the committee is quite likely to report favorably a bill banning air liquor.

The House committee was very much impressed by testimony submitted by the pilots and stewardesses associations, bringing to light evidence showing the potential hazards of serving liquor in flight. These groups also pointed out the inconsistency of serving liquor aboard the airliners and at the same time attempting to enforce regulations which ban drunks from boarding the planes.

—UNITED ACTION—

Peterson New Head Southwest Regional

LOS ANGELES—Dr. I. Cedric Peterson, pastor of the Fountain Avenue Baptist Church of Hollywood, was chosen president of the Southwest regional board of the NAE at the recent election. He replaces Dr. Roy Laurin.

Other members of the executive committee are:

Rev. C. Victor Nyquist, pastor of the First Covenant Church, Los Angeles, First Vice President; Dr. Edward B. Hart, pastor of Immanuel Baptist Church of Pasadena, Second Vice President; Dr. Oscar R. Lowry, Jr., pastor of Lincoln Avenue Presbyterian Church of Pasadena, Treasurer; Dr. Robert Schaper, pastor of Bethany Church of Sierra Madre, Secretary.

Three new local Evangelical Fellowships have been organized:

The Pomona Valley Fellowship includes the general area of Pomona, Ontario, and Azusa. Dr. George Vouga, pastor of First Baptist Church, Ontario, serves as their chairman and Rev. H. H. Lagasse, pastor of Laird Community Church at Ontario, is the secretary.

Rev. George C. Burch, pastor of the Community Church of Santa Ana, is the Chairman of the Orange County Fellowship. This includes all the towns of the county such as Santa Ana, Fullerton, Garden Grove, Anaheim, etc. Rev. Roy Sapp, pastor of First Assembly of God Church in Santa Ana, is the secretary.

The San Fernando Valley Fellowship takes in all of the valley churches east of Burbank. Chosen as their chairman is Rev. Ned Holmgren, pastor of First Baptist Church of Reseda; secretary is Chaplain J. F. Coppedge of Northridge.

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—DENOMINATIONS—

Conservative Baptists Report Record Growth

BROOKLYN, N. Y.—Eighty-four churches joined the Conservative Baptist Association of America last year, bringing the total to 762. The growth was reported by Dr. Myron Cedarholm of Chicago, general director, at the association's annual convention here. He said there are now twenty-six state associations. The CBA, formed in 1947, is expanding at a rate of approximately 100 congregations a year, the director added.

Messengers to the annual meeting here of the Conservative Baptist Foreign Mission Society proposed that its constitution be amended to require that member churches accept the premillennial doctrine of Christ's return. The amendment will be voted upon at next year's meeting.

In another action, the messengers voted to eliminate membership by individuals and make the society a strictly church-related organization as are its collateral groups—the Conservative Baptist Home Mission Society and the Conservative Baptist Association of America.

A total of $1,630,000 was contributed to the Conservative Baptist Foreign Mission Society last year to support its more than 350 missionaries in thirteen countries. Dr. Vincent Brushwyler of Chicago, general director, said 1,600 churches channeled their missionary funds through the society in 1955. First Baptist church of Montebello, Calif., was the largest contributor, with $26,000. Nearly $11,000,000 has been raised to support the work of the society since it was formed thirteen years ago, Dr. Brushwyler said.

Dr. Rufus Jones of Chicago, general director of the Home Society, reported that 836 churches contributed $320,000 in 1955 to support the society's 65 missionaries in North America, the West Indies, and Alaska. He said this was $40,000 more than the amount given in 1954.

Dr. Arno Q. Weniger of San Francisco was re-elected president of the CBAA. Other re-elected officers were Dr. Floyd Northrup of Spring Lake, Mich., treasurer; Rev. Roy Austin of Daly City, Calif., recording secretary; and Rev. Herbert Happel of Brooklyn, corresponding secretary.

Rev. Will Bisgaard of Rockford, Ill., was elected president of the Home Mission society, succeeding Dr. Mitchell Seidler of Cincinnati, O. Rev. Frank G. Hagemann of Hingham, Mass., was chosen vice-president; Dr. William J. Sweeting of Warsaw, Ind., treasurer; Rev. William Kerr of Portland, Ore., recording secretary; and Rev. George E. Sadler of Yonkers, N.Y., corresponding secretary.

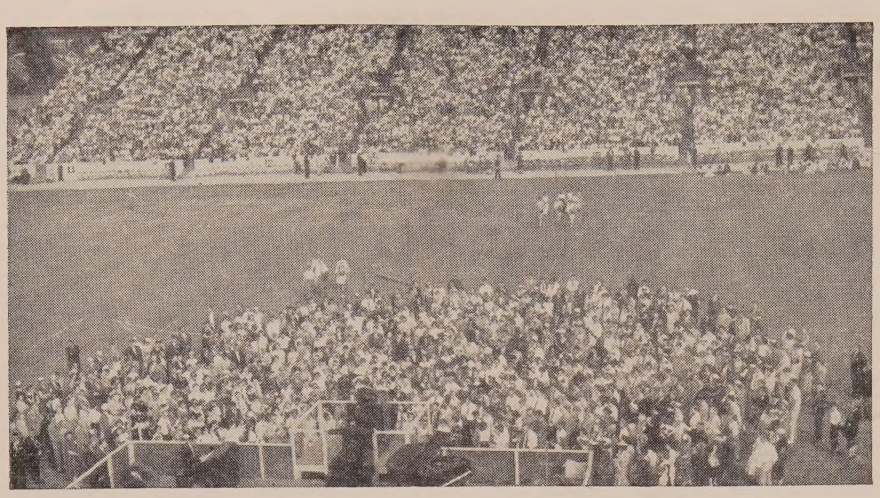
Dr. H. H. Savage of Pontiac, Mich., was elected president of the Foreign society. Other officers elected were Dr. J. Palmer Muntz of Buffalo, N. Y., vice-president; Rev. L. S. Erb of Monessen, Pa., corresponding secretary; Dr. Clarence R. Sands of San Jose, Calif., recording secretary; and Rev. Don L. Anderson of Cedar Rapids, Ia., treasurer.

Southern Presbyterians Investigate NCC, WCC

MONTREAT, N. C.—Commissioners of the 96th General Assembly of the Presbyterian Church in the US (Southern) meeting here approved a proposal of the Permanent Committee on Interchurch Relations to investi-

NEW OFFICERS INDIANA SUNDAY SCHOOL ASSOCIATION

After several years of preliminary planning the new Indiana State Sunday School Association held its first convention in the Nelson Street Wesleyan Methodist Church, Marion, Ind., May 17-19. Two hundred were registered for the day sessions; evening sessions drew 500. Dr. Harold Erickson, president, and Dr. Clate Risley, general secretary of the National Sunday School Association were guest speakers. Newly-elected officers are: Rev. G. Robert Magary. Bern, president; Sr. Capt. Roy Phelps, Marion, vice president; Rev. Laurance Prast, Indianapolis, secretary; Rev. Garl Beaver, Lafayette, treasurer.



RICHMOND, VIRGINIA HEARS GRAHAM IN GREAT CAMPAIGN

Evangelist Billy Graham ended his three-week Richmond crusade before a record crowd of 36,200 at City Stadium. Some 1,244 persons came forward at the close of the service to make "decisions for Christ." Total decisions for the crusade numbered 6,162. In addition, there were 413 at a children's service and 165 at the penitentiary. Total attendance for twenty services of the crusade was 286,270. Dr. Graham said his Richmond meetings set at least four records—"cold and rain and heat and the number of people coming forward per capita" to make decisions for Christ. Dr. Graham is now in Oklahoma City.

gate charges made in several overtures to the effect that the National Council of Churches and the World Council of Churches were super-church organizations and were guilty of making pronouncements of a "leftist" character. The committee was instructed to report its findings to the 1957 Assembly. Overtures requesting the denomination to sever connections with these interchurch bodies were rejected.

Among other significant actions taken by the 1956 Assembly were approval of women serving as ruling elders and deacons, tightening of laws on marriage and divorce and the reiteration of the denomination's stand against racial segregation.

A record benevolence budget of $6,956,896 for 1957 was approved. Of this amount, $3,500,000 was designated for World Missions, and $1,518,225 for Church Extension.

The Board of World Missions reported that for the first time in 29 years it now has more than 500 missionaries in active service. As of early May, it said, there were 509 regular missionaries and eight teachers in service. This compares with the all-time high of 522—516 missionaries and six teachers—in 1926.

Dr. William Taliaferro Thompson, professor of Christian Education at Union Theological Seminary, Richmond, Va., was elected moderator. He succeeds Dr. J. McDowell Richards of Decatur, Ga.

Alliance Approves 102 Foreign Missionaries

OMAHA, Neb.—Delegates to the 59th annual council of the Christian and Missionary Alliance here approved a proposal to send 102 new missionaries to foreign fields by November.

Dr. A. C. Snead of New York, foreign secretary, said the majority of them will go to Viet Nam, French West Africa and New Guinea. The alliance now has 720 active missionaries in 22 countries.

"Finding 102 qualified and willing recruits is no easy task," Dr. Snead said, "for there are physical standards to be met, emotional stability, mental alertness and spiritual qualities required for each one selected." He said, however, that candidates meeting these qualifications have been found.

Rev. H. E. Nelson of New York, home secretary, proposed that 102 new churches be established during the coming year to support the new missionary recruits. He said 77 new churches were organized in the United States and Canada last year.

"This 102 missionary reinforcement presents a crisis for our society," Mr. Nelson said. "It is a mighty step of faith and the greatest missionary outgo in the history of the Alliance movement. There will be not only financial problems of sending them, but also outlays for support while they are studying the native language, providing housing and increased field expenses."

Rev. L. L. King of New York, former missionary to India, was elected foreign secretary to succeed Dr. Snead. Rev. H. E. Nelson of New York was re-elected home secretary.

Charlotte, N. C., was selected as the site for the Alliance's 1957 meeting.

Methodists Smother Temperance Monthly

WASHINGTON, D. C.—*The Voice,* one of America's oldest religious temperance journals, ceased publication here. Its final editorial criticized the Methodist General Conference of The Methodist Church for ordering the suspension of the 42-year-old magazine.

Published monthly by the Methodist Board of Temperance since the pre-Prohibition era, *The Voice* had a circulation of 65,000.

The editorial, entitled "Methodist Laryngitis," complained that "an ill-timed motion for the previous question" shut off all debate on the resolution terminating the magazine before its editors had a chance to make a defense of its contributions and policies.

During the Prohibition period (1920-33) *The Voice* was regarded as one of the most influential publications in Washington. Its editorial offices directly facing the Capitol have long been a center of the fight for national temperance legislation.

Many believe this marks the beginning of the end of Methodist crusades for total abstinence and temperance.

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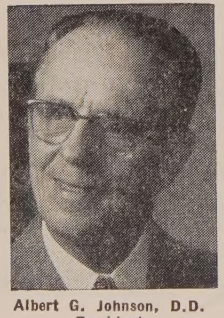

Albert G. Johnson, D.D.
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RADIO - TV

NBC Sells More Time for Religion

PHILADELPHIA—Dr. Donald Grey Barnhouse, Philadelphia Presbyterian clergyman and editor of *Eternity* magazine, transferred his Sunday morning radio program, the "Bible Study Hour," from the ABC to the NBC network on July 1.

Across the nation on Sunday, June 3, the "Voice of Prophecy" started broadcasting on NBC's network of powerful stations. Ninety-one stations have cleared and arranged their program schedule to make way for this Seventh-Day Adventist program for Sunday morning broadcasts. More are expected to clear.

NBC, long opposed to sale of broadcasting time for religion, also recently

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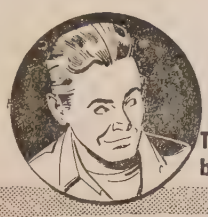

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Fuller Broadcast Gets High Rating

PASADENA, Calif.—The Nielsen Radio Index, second report for the month of March, showed that Dr. Charles E. Fuller's Old Fashioned Revival Hour was the highest rated religious program throughout this measurement area. This covers all daylight programs. The only three programs which had a higher listening rating were the Woolworth Hour, Your Nuralite Theatre and Ten O'clock News with Robert Trout—all secular broadcasts.

ASSEMBLIES

Deeper Life Meet At Medicine Lake

MINNEAPOLIS, Minn.—The 18th annual Deeper Life Conference of the Lutheran Evangelistic Movement will convene July 23 to August 5 at Medicine Lake.

Among the main speakers scheduled are Dr. Daniel Friberg, missionary just returned from East Africa; Rev. Theodore B. Hax, pastor of Mt. Calvary Lutheran Church, Los Angeles, Calif.; Dr. R. H. Boyd, professor at Luther Theological Seminary of St. Paul, Minn.; Rev. Evald J. Conrad, acting director of the sponsoring organization; and others.

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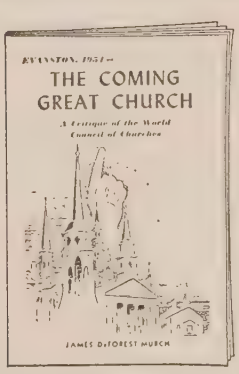

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Dr. S. H. Sutherland
Secty: Rev. Bill Adams

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2 **Portland, Ore.**
Oct. 21-28

at
Hinson Memorial Baptist Church
Sponsored by the evangelical ministers of Portland
Chairman: Dr. Ernest Malyon

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Conference on Christian Love

AKRON, Pa.—(RNS)—Some 150 leaders of the historic "peace" Churches will meet at North Manchester, Ind., July 24-27 for a study conference on "The Expression of Christian Love in the World Today."

The meeting is being sponsored by the joint continuation committee of the Church of the Brethren, the Mennonite Church, and the Religious Society of Friends (Quakers).

Lewis Hoskins of Philadelphia, executive secretary of the American Friends Service Committee, will be conference director.

Among the principal speakers will be Dean William M. Beahm of Bethany Seminary, Chicago; Rev. Donovan E. Smucker of Mennonite Biblical Seminary, Chicago; and Rev. Paul Erb of Scottdale, Pa., editor of *The Gospel Herald*.

YOUTH

Graham to Headline Big YFC Convention

WINONA LAKE, Ind.—Dr. Billy Graham, internationally known evangelist, headlines the program for Youth for Christ International's 12th annual convention at Winona Lake, Indiana, July 1-15, according to the announcement made by the convention director Dr. Ted W. Engstrom, executive director of Youth for Christ International. Graham will be preaching in the great Billy Sunday Tabernacle on Tuesday evening, July 3.

Other well-known speakers and youth leaders to be heard at the sessions during the fifteen-day convention include Dr. Robert A. Cook, president of Youth for Christ International, Dr. Bob Pierce, Dr. H. H. Savage, Rev. Louis Paul Lehman, Dr. T. W. Wilson, Rev. Ted Place, Rev. Bob Savage, Rev. Jack Cochrane, Rev. Carl Bihl, Rev. Cedric Sears and Rev. Sam Wolgemuth.

The music, always a high point in the annual convention, will be led by Ralph Carmichael of Los Angeles, known as the arranger of all the musical scores for the Billy Graham films and widely recognized as a Gospel artist. Sharing the convention music spotlight with Carmichael will be Bev Shea, Cliff Barrows, Raleigh Isaacs, Jack Conner, Gary Moore, the Neil Macaulay Trio, Bill Carle, Charles Ohman, Bill Pearce, Les Barnett, Kurt Kaiser and Charles Magnuson.

The daily program will include the high school club house broadcast each morning at 9:00, the Bible Hour at 10:45, the Hillside services at 6:30, and the evening evangelistic rally in the Billy Sunday Tabernacle.

PUBLIC AFFAIRS

Judge Murphy Resigns As "Comic Book" Czar

NEW YORK—Judge Charles F. Murphy of New York announced here

PTL opens Congo Campaign

PTL Africa workers have moved into the Congo for another big drive. African Christians are enthusiastically cooperating in evangelization and Gospel distribution.

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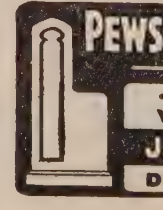

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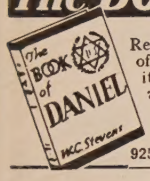

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he has resigned as administrator of the Code Authority of the Comics Magazine Association of America.

Although Judge Murphy gave cordial praise to the work of the Code Authority, it is believed that his resignation was prompted by dissatisfaction over reputed attempts by some members of the Comics Magazine Association to interfere in the authority's work.

Judge Murphy has insisted on being given a free hand in administering the code. But some association members are said to have tried to hamper the work of his office, even demanding a relaxation in the censorship of their product.

His first annual report last November warned that "the professed determination by the industry to keep its face clean must be vigorously maintained because it has a history of failing to do so." He said that "any belief by a suspicious public of lack of consistency, a slipping of integrity or a shifting of moral values can prove disastrous."

—EDUCATION—

Kentucky High Court May Review Decision

FRANKFORT, Ky. —(RNS)— The Kentucky Court of Appeals has been asked to review its Feb. 10 ruling that Roman Catholic sisters wearing religious garb could teach in public schools of the state so long as they did not inject sectarian views into their classwork.

Appeal for a review of the 6-1 decision was made by S. Arnold Lynch of Louisville, counsel for the Rev. J. C. Rawlings, a retired Methodist minister of Bradsfordville, who initiated the suit in 1953 as a "private taxpayer."

Mr. Rawlings is president of the Kentucky Free Public Schools Committee, an affiliate of Protestants and Other Americans United for the Separation of Church and State. He contended that the sisters' teaching in their religious habits violated the principle of separation of Church and State.

Taylor Breaks Ground For $700,000 Dormitory

UPLAND, Ind. — Ground-breaking ceremonies were held at Taylor University for a new dormitory-dining hall immediately after Commencement exercises June 2, President Evan Bergwall presiding. Approval for a loan from the Federal Housing Administration of $600,000 to aid in construction of the project has been received by Taylor officials.

Working drawings for the dormitory to house 176 men and the food service center for 600-800 students have been started by Orus Eash, Taylor architect, of Ft. Wayne, Indiana, and bids for the contract will be received during the summer. The buildings are expected to be ready for use in September, 1957. Total cost of the dormitory-dining hall is expected to be approximately $700,000.

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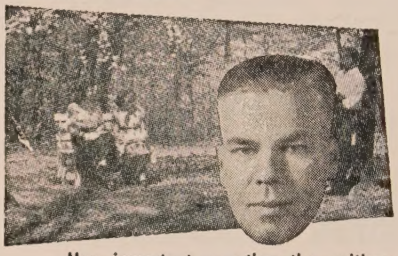

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Million-Dollar Campus For Lutheran Institute

MINNEAPOLIS, Minn. —(RNS)— The Minneapolis school of the Lutheran Bible Institute is planning a million-dollar campus in suburban Golden Valley.

Start of construction will depend on response to a fund-raising appeal, Rev. Bernt C. Opsal, president, said.

The institute, which trains laymen in the Bible and missionary work, depends solely on voluntary contributions. Although it draws students from many Lutheran bodies, it receives official support from none of them. No tuition is charged.

With headquarters here, the institute has branch schools in Seattle, Los Angeles and Teaneck, N. J. The Minneapolis school has about 400 full-time and 7,000 correspondence students.

Tentative plans for the new campus call for an administration building, chapel, auditorium-gymnasium and four dormitories. The institute's present building in Minneapolis would be sold.

—WORLD-WIDE—

Report Confiscations Of Protestant Bibles

GENEVA.—(RNS)—Seizure of 30,000 Bibles and devotional books at the Madrid office of the British and Foreign Bible Society by Spanish authorities on April 24 came after two similar confiscations of Protestant literature, it was reported here.

The Ecumenical Press Service, operated by the World Council of Churches, said the other confiscations took place in the Spanish capital on April 20.

It said police "suddenly descended" on a printing shop where copies of the Scriptures, hymn books and the monthly newsletter of the Spanish Evangelical Church were being printed. All these materials, the press service stated, were impounded and the doors of the printing plant sealed.

The police then raided an establishment where the Scripture volumes were being bound and confiscated all the finished Bibles they found there, the agency added.

Orr Extends New Zealand Evangelistic Campaign

AUCKLAND, N. Z.—Evangelist J. Edwin Orr, returning to New Zealand last February—twenty years after having held successful revival campaigns in that young nation—has received so many invitations to hold campaigns there that he has postponed his Australian meetings until next year.

Announcing the change of plans, Evangelist Orr said: "There has been a real desire from outer suburbs and smaller towns for a share in the ministry that the larger cities are enjoying and wherever four churches make a request, due consideration will be given and every effort made to fulfil the engagement. This will necessitate a longer period in New Zealand which the team is willing to give before moving on to Australia."

Orr is assisted by an organized team, including: an Anglican, Robert B. Do-

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ing, formerly an executive in the New York Telephone Company; a Presbyterian minister, William A. Dunlap, who was much used of God in the Brazilian Revival Movement; and Corrie ten Boom, woman evangelist who survived the horrors of the Ravensbruck Concentration Camp. Charles Turner, an American, star of radio, television and recording, assists Dr. Orr as a soloist.

PERSONALIA

Clate A. Risley, general secretary of the National Sunday School Association, was awarded the honorary degree of Doctor of Divinity by Northwestern Schools, Minneapolis, Minn., at the recent Commencement.

Timothy F. LaHaye, pastor of Minnetonka Community Church, has been elected president of the Minnesota State Sunday School Association.

Paul S. Rees, pastor of First Covenant Church, Minneapolis, was guest speaker at the annual banquet of the Des Moines (Ia.) Evangelical Ministers' Fellowship.

Harold L. Fickett, pastor of Tremont Temple Baptist Church, Boston, Mass., delivered the Commencement address at Providence-Barrington Bible College, Providence, R. I. There were 109 graduates in the class.

Russell J. Humbert, president of DePauw University, delivered the Commencement address at Huntington College, Huntington, Ind., this year.

Roger J. Andrus has been elected president of the Midwest Bible and Missionary Institute, St. Louis, Mo. He succeeds Dr. F. William May who becomes chairman of the Board of Directors.

Clyde W. Taylor, NAE Secretary of Public Affairs, addressed the 93 members of the graduating class at Gordon College of Theology and Missions this year. Dr. Taylor was a former member of Gordon's faculty.

R. Laird Harris and **William Sanderson** have resigned, effective August 31, as members of the faculty of Faith Theological Seminary, Philadelphia, Pa.

Walter Judd, Congressman of the Fifth Minnesota District, was Commencement speaker at Taylor University June 2, when 99 seniors received their degrees.

Frank W. Sheriff, after thirty years of magnificent religious leadership in Chicago's downtown "loop," has resigned as executive secretary of the Chicago Christian Business Men's Committee and head of the Victory Center for Servicemen. The Center serves 25,000 servicemen each year. Under Mr. Sheriff's leadership the CCBMC's half-million-dollar headquarters building was purchased and rebuilt. His successor is William W. Gothard, formerly executive secretary of Gideons International.

Paul Kreiss, general manager of Bethel Publishing Company, has resigned to become head of the retail division of Union Gospel Press.

Gene Stone has resigned as general secretary of the International Society of Christian Endeavor to accept a call to the pastorate of First Presbyterian Church, New Castle, Pa.

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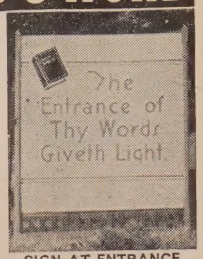

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(Continued from page 4)

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